HW: Yorke 5.

A Sermon preach't in the Cathedrall and Metropoliticall Church of Saint *Peters* in

YORKE,

Upon the 23 of Aprill last; being St. *George's* Day, and the day of the Coronation of his sacred Majesty *CHARLES* the Second, King of *England*, *Scotland*, *France* and *Ireland*, Defender of the Faith, &c.

By *Thomas Bradley* Doctor in Divinity, Chaplain unto King *Charles* the first of blessed Memory, and Præbend of *YORKE*.

1 Kings 39. 40.

And Zadok *the Priest took an horne of Oyle out of the Tabernacle, and anointed* Solomon, *and they blew the Trumpet, and all the People said God save King* Solomon.

And all the people came up after him, and they piped with Pipes, and rejoyced with great joy, so that the earth rent with the sound of them.

YORKE.

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To the right Honourable *JAMES BROOKE* Esquire, Lord Major of the City of *York*, with the Aldermen his Brethren, the Sheriffs and the rest of the Officers & Members in this Ancient and Loyall CITY.

MY LORD,

Although you were present at the preaching of this Sermon, *yet I know your infirmitie, you cannot hear well, & therefore I have endeavoured to supplie that deficiencie by offering to your eye that which then I did to your ear, being studiously desirous to serve you, or the City in any good Offices wherein I may be serviceable to any of you, which I think I can no way better do then by giving You all advice to redeem all miscarriages past, when distemper times, and a prevailing Partie might draw good men out of the way, and off from themselves) by doubling Your Zeal for his Majestie, Your affections to him, & obedience of him for the time to come, and by testifying Your* Joy *&* rejoycing *in his happy return, and his peaceable, & glorious Inthronization, (being the businesse of this* Day*) in a ready compliance with his* Majesty *in all fair things & good wayes, beyond which You will never find his* Majesty *to move You in any thing: How Noble & Famous a*

City *this hath been, as the ancient proverbe* (York *was*) *remembers, so the greatnesse of the circumference of the* Walls *about it*, *the* Vestigia *of the statelie* Structures, *& magnificent* Buildings, *&* Monuments *both within & without them, and the number of* Churches, *especially the famous Fabrique of the* Cathedrall, *doth sufficiently evidence, being the Northern* Metropolis *of this* Kingdome; *but what a nothing it is now in comparison of what it hath been, the ruins of those* Monuments *&* Churches *too many of them, the emptinesse of those that are left standing, the poor means belonging to them,) plainly shewes, being such that 2 or 3 of them united together will scarce find one* Minister *bread to serve them, and the poor swarming about the streets in such Troops that a* Gentleman, *especially a stranger cannot come into the Town, nor go in the streets, or in or out at his lodging, but they are readie to tear his Coat off his back for mony, a great scandall to Your* Government. I *confesse the* City *is much impoverish't in these distempered times, a great argument of its* Loyalty, *for truly I thinke he is scarce a good* Subject *that hath not been a* Sufferer *in these times, the miserie is that the best* Subjects *sufferd most, some few others* (siding with the times) *oppressing them, & enriching themselves out of their Ruins, which that they may clearly go away with, doe not care to kindle new fires to begin new troubles, continuing the spirit of opposition against the* Loyall Partie, *witness that unhansome passage of late in the nomination of your* Sheriffes, *a thing not onely in it selfe,* unjust, unreasonable, *&* injurious, *but cloathed with such*

circumstances

circumstances as discovers a great deal of despight, & malignity *to the great prejudice of the whole* City, *and obstruction of much good that was intended them, to the alienation of the hearts of many of their great friends from them, & the disabling of them to do them that good they might & would have done them, to say nothing how his* Majestie *himselfe may interpret such a passage, You are little beholden to those violent spirits which still would uphold & maintain such violent* opposition, *where his* Majestie *hath so graciously declar'd & prest for* moderation: *I wonder what these Men would yet have? are they not protected in peace & safetie? do they not enjoy the priviledges of the best of his* Majesties *Subjects? are they* sequestred, plunder'd, decimated, imprison'd, banish't, *as they have dealt by others? may they not enjoy their* peace & plunder *too? are there any sufferers in the Land but the* Royall partie, *engaged & undone in his* Cause & Quarrell, *to this day unrepair'd unrestor'd (my selfe for one) what would these Men yet have, should it not be their wisdome to sit still? well, let them take heed that they do not by their* unthankfulnesse & imprudence *stir up* wrath *against themselves,* patientia læsa fit furor, *the greater his* Majesties Grace *hath hitherto been unto them in his Acts of* Oblivion, *of* Generall pardon, & Toleration, *&c. the greater certainly will his* Severity *be in case they do despise or abuse it, let them take heed they do not alter the temper of his* Spirit *towards them, let them take heed they do not change the* Golden Scepter *in his hand into an* Iron rod, & *that* rod *into*

a Serpent, *as in the hand of* Moses: *Remember what the Lord saith to his people in such a case as this* Isa.8.6,7. Forasmuch as this people refuse the waters of Syloah which run softly, therefore behold I will bring upon them the waters of the River strong, and swift, and deep, which shall overflow all the banks and reach up to the very neck. *I leave the application of it with this intimation, that in all this that I have writ in a way of* Charge, *I do not* charge *this* Honourable & Loyall Citie *which I know for the Body of it is not behind the* best *of the* Cities *of this Land in* Loyaltie, & Allegiance, & dutifull affection, & ready obedience *to His* Majestie, *but only of some* subtle & turbulent *spirits*, Rehoboam's Counsellors, Rumpers *lately crept in to the* Common-Councell *in corrupted* times, *and not yet purg'd out, for whose sakes it is pitty the whole* Body *should, but I am sure it doth fare the worse.*

My Lord, *As there was a great deal of Honour put upon you, so there was a great deal of Trust put in you when you were in such an honourable manner called to that high Office which now you bear in this* Citie, *and suitably as great an account will be expected from you, for the discharge of which, it is not for me, nor in me to advise you how to do it, but only to pray to God so to direct & assist you that you may do it with joy, with honour, with comfort, and with a good Conscience both toward God, toward his Majestie, and toward all men concern'd, to all which I subscribe my selfe,*

Your Honours in all duty to serve you and this honourable City in any good Offices I may

Thomas Bradley.

Numbers 23. chap. 21. verse.

He hath not beheld iniquity in Jacob, *he hath not seen perversness in* Israell, *the Lord his God is with him, and the joyfull shout of a King is among them.*

Israell was now upon his famous March from *Ægypt* to *Canaan*, the Land of his promised Inheritance. *Sedes ubi fata quietas ostendunt.* and famous it was in three respects. 1. For the numerous Hoast that marched in it, being no lesse then sixe hundred thousand men upon the Muster besides women and children, and a mixed multitude of Ægyptians, Æthiopians, Arabians, and other people joyning with them, which could not but more then double & treble the number. 2. Famous for the tædiousnesse & difficulty of it, and the world of dangers which every day they encountred withall, and met

 with

with by the way, not without miracle to be overcome: At their setting forth they had a red Sea to pass over without Ship, or Bridge, or Boat; at their entrance into *Canaan* they had a Jordan to passe through by the like miracle, and all the way between them afflicted with hunger and thirst, and fiery Serpents, and wilde beasts, and enemies on every side as wilde as them, the Moabites, the Amorites, the Edomites, &c. all sworne enemies to the church, with all their forces coming out against them on every side to destroy them. 3. Famous for their miraculous protection, preservation, and deliverance out of all those difficulties, and dangers, and the stupendious miracles every day wrought by the Divine power and providence for their preservation: In the streights of hunger where the barren wildernesse could not relieve them, he sent them bread from heaven, and man did eat Angells food, and because he should not live by bread onely, but should feed delicately, unto his bread he sent him innumerable Covyes of Quailes, the choicest of fowle, which fell daily upon & round about their Tents, and offerd themselves unto their Tables: in the burning heat of thirst he gave them drinke, not by the bottle, nor the barrell, but he opened the Rocks of stone, out of which there issued out waters in such abundance that rivers ranne in dry places, and christal streams through all the quarters of their camp out of which they might drinke their fill, the miraculous

cloude

Cloude was over them by day for a ſhadow, and the pillar of fire by night to give them light, the Angell of his preſence went before them, and the glory of the Lord was their Rere-ward; and thus he carried them as upon Eagles wings aloft, and (εξω βολής as the greek proverbe hath it,) out of the reach of all their enemies, and of all their dangers, and never left them till he ſet them down ſafe in the land of their reſt, the land of Canaan their promiſed Inheritance.

Now in all this we have a lively type, and true emblem of the Church Militant paſſing through the wilderneſſe of this world to the Cœleſtiall Canaan the place of her æternall reſt, through fire, and water, and blood, and warrs, and a world of difficulties, diſcouragements, and oppoſitions; fiery tryalls, and watery tears, and blood of Martyrdome; through many tribulations, perſecutions, temptations, afflictions, conflicts, and combatings with Ghoſtly and bodily enemies on every ſide, *Sihon* king of the Amorites, and *Ogg* the king of Baſhan, and *Balak* the king of Moab, the Devill, the world, and the Fleſh; and not only againſt fleſh & blood, but againſt principalities, and powers, and ſpiritu all wickedneſſes in high places, from which ſhe is never free, never at reſt, till ſhe come to the place of her æternall reſt in the Cœleſtiall Canaan, the land of her inheritance: *Per varios caſus, per tot diſcrimina rerum, tendimus in cœlum.*

And now Israel is proceeded in his March as farr as to the plaines of Moab, where he lies encamped a numerous hoast in a gallant order *Numb.* 2. the Standards of *Judah*, *Issachar*, and *Zebulun* fly in the East quarter of the Campe or hoast, they have the most honourable place, they have the Van; the Standards of *Ephraim*, *Benjamin* and *Manasses* are in the West quarter of the Campe, they have the Rear: the standards of *Reuben*, *Simeon*, and *Gad*, they are in the South quarter of the Campe, they have the right Winge: the Standards of *Dan*, *Asher*, and *Nephtali*, they are in the North quarter of the Campe, they have the left Wing: the Arke of God thus guarded on every side, is in the midst of the Campe attended by the Tribe. of *Levi*; the Miraculous Cloud, is over the Campe, hovering with the Pillar of fire, that upon all the glory there may be a defence, and thus lies Israel encamped a numerous hoast of valient men (under the conduct of a wise and famous Generall, *Moses*, who was a King in *Jesburun*:) beautifull & terrible as an Army with Banners, which strikes such a terror into the king of Moab, and such an admiration into his wizzard Balaam (whom he had hyred to enchant them and destroy them by his sorceries and incantations,) that instead of cursing them, he falls a blessinge of them, and utters many divine Parables and famous Prophesies of their honour, greatness, and future glory, And as *Jannes* and *Jambres* contending

with

with *Moses* were at a ſtand, and cry out *digitus Dei*, it is the finger of God, ſo Balaam here ſuch another Wizzard as they were, being not able to prevaile againſt them, confeſſes the God of heaven, and their happineſs and ſecurity under his protection, there is no Inchantment againſt *Iacob*, no divination againſt *Iſrael*, becauſe *he hath not beheld iniquity in* Iacob, *he hath not ſeen perverſneſs in* Iſraell, *the Lord his God is with him, and the joyfull ſhout of a King is amongſt them.*

But what is *Balaam* alſo amonge the Prophets? yes, why not? as God was able to open the mouth of his Aſſe to reprove the madneſs of his Ryder, ſo was he as able to open *Balaams* mouth, and to put a ſpirit of prophecy into him to utter many divine parables foretelling the glory and greatneſs of Gods Church & People which was more prevalent from him with the king of Moab, then it would have been from the mouth of *Moses* himſelfe.

So then the words are a Declaration of the greatneſs, the glory, and the happineſs of Gods Church & people, and more particularly of this, the Iſraelites: and that is here ſet forth in theſe 3 particulers.

1. In the righteouſneſs and innocency of Gods Church, and people, or rather Gods indulgence toward them, that he doth not impute ſin unto them, *he hath not beheld iniquity in Iacob.*

2. In the continuall preſence of Almighty God in

 the

the midſt of them, *the Lord his God is with him.*

3. In their happy government under a wiſe, a juſt, and a valiant King, even *Moſes* who was a king in Jeſhurun, *the joyfull ſhout of a king is amongſt them.*

He ſaw there was no enchantment againſt Iacob, nor divination againſt Iſrael, and hence he concludes that there was no iniquity in them, nor tranſgreſſion amongſt them, *He hath not beheld iniquity in* Iacob, *he hath not ſeen perverſneſs in* Iſrael.

He ſaw the Ark of God in the midſt of them, the miraculous Cloud and Pillar of fire over them, (both the teſtimonies of Gods preſence,) and thence he concludes that God was among them, *the Lord his God is with him.*

He heard and ſaw the ſoldiery every where in their ſeverall quarters as *Moſes* paſt by them, (when he came among them to view the Campe, and to obſerve their order) to teſtify their joy in him, and their obedience to him by joyfull ſhoutings and acclamations, and upon that he adds, *the joyfull ſhout of a king is among them.*

He hath not beheld iniquity in Iacob, *he hath not ſeen perverſneſs in* Iſraell, *the Lord his God is with him, and the joyfull ſhout of a king is among them.*

That which firſt invited me to make choice of this Text upon this occaſion was the laſt of theſe 3 branches of it, but becauſe it ſtands in the Text as an inner roome, I beg leave to paſſe to it in order through the other two,

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in which we shall find something worth our paines and time in the examining of it.

The first is this, the innocence and the righteousnes of Gods people in that he did not behold iniquity, nor see perversnes in them, and this is the ground and reason of what *Balaam* sayes in the 23 verse. there is no inchantment against Iacob, nor sorcery against Israell, why so? because the Lord did not behold iniquity in him: so then the Observation from hence is this, which I must but touch,

That it is iniquity onely, sinne, and perversnes that laies us open to judgment, to wrath, to punishment, and to the danger of our enemies, no iniquity in Iacob, no inchantment against him. This cunning Merchant knew that well enough, and therefore when he saw his inchantments would not take hold of them, he works wilily, he perswades the Moabites to offer great sacrifices to their Idoll *Baall-Peor*, and of the meat there offered to make great feasts, to invite the Soldiery of the Israelites to the feasts, and at them to bring forth the Moabitish women to entertain them and to dance with them, and so brought upon them the *guilt* of two great sins, both corporall & spirituall fornication, as we read *Numb.* 25. 1, 2. verses, compared with *Numb.* 31. 16. where Moses speaking of those women, tells the Officers of his Army, *Loe these are they which through the counsell of* Balaam *caused the children of* Israell *to commit a trespasse against the Lord in the matter of* Peor, *and there was a*

 plague

plague in the congregation of the Lord. so that which he could not effect by his inchantments, by his wicked counsell he did, to the losse of no lesse then 24000 of them: *Numb.* 25. 9. If Satan or any other of his Agents, our enemies can draw us into sinne, and so bring guilt upon our soules they have their ends upon us, that sinne and guilt must needs provoke wrath, and wrath will bringe judgement and vengeance downe with it. Iacobs innocency was his security; keep innocency then, and do the thing that is right, and that will not onely bring you peace at the last: *Psal.* 37. 37. but protect you from danger, and preserve you from all evill, or at least from the evill of that evill: *Iob.* 5. 19. But while we speak of this sinne of Israell, how shall we make good our Text, which saies God did not behold iniquity in Iacob, nor perversenesse in Israell, was this joyning of themselves to *Baal-Peor* no sinne, what shall we think of their frequent Mutinies and murmurings, their temptings of God at *Massah*, and at *Meribah*, was there no iniquity in all this?

Solv: To this objection I give 3 answers breifly, the first is this, That the Lord doth not say there was no iniquity in them, but that he did not see iniquity in Iacob, or if he did see it, he did not behold it, he did not fixe his eye upon it to cause it to work upon his spirits to exasperate & provoke him, or if he did look upon it, and behold it, yet he did not look upon it as perversness in them, but

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onely as sinnes of frailty, not of malignity, and therefore he would not see them, nor impute them unto them, but of his mercifull goodness overlookes them, and passes by them, *he hath not beheld iniquity in* Iacob---- Oh the indulgence of our heavenly Father where he sees a mixture of good & evill in his children, he will behlod that which is right and good in them to reward it, he will not behold that which is evill in them, but will overlooke it; and willingly passe by it, that he may not be offended with it, nor provokt to punish it, See this in the testimony which the Lord giveth of *Iob*, *Iam.* 5. 11. *Have yee not heard of the patience of Iob?* yes holy *Iames* that we have, and of his impatience too, *Iob* 3. & *Iob* 6. where he curseth bitterly the day wherein he was born, and bids a woe upon every thing that was instrumentall in bringing him into this miserable world, and doth even chide with God, and charges him with dealing hardly with him, and though in the first chapter he did not, yet in the sixt he utters many unsavory words, and seems to charge God foolishly: and yet when God comes to summe him up and to give his testimony of him, not a word of all this, but onely of his patience, *have ye not heard of the patience of* Iob? and in the 42 chap: and the 7 verse he commends him above those his friends that came to visit him, and reproves his reprovers for judging hardly of him: the Lord saw his heart was upright, the bent of his will was towards him, his desires

were sincere before him, he remembers how being himselfe he resolved that though the Lord did kill him, yet he would trust in him, and how confidently he profest his faith in Christ, and his hope in the resurrection from the dead. *Iob* 19. 25. I *know that my Redeemer liveth*, &c. and therefore the Lord imputes all the rest to his passion, and to his pain, and doth not charge it upon him at all, but commends him for his patience, and proposeth it as exemplary to us all, *have ye not heard of the patience of* Iob? Where the Lord sees the heart upright, the will rightly bent and inclined, the desires sincere, the endeavours serious, there he will not deal extreamly with his servants to mark what is amisse in them, he will not take advantage against them to sue them at the extremity of his Law, but pardon and passe by many weaknesses, many infirmities, many miscarriges in them, and will spare them as a man spareth his own sonne that serveth him: *Mal.* 3. 17. Upon this ground doth *Nehemiah* praye in hope for himselfe and for the people of God, because they were a people that did desire to fear his name. *Nehem.* 1. 11. *Oh Lord let* (I beseech thee) *thine ear be attentive unto the prayer of thy servants that desire to fear thy name.* Upon this ground doth Hezekiah pray for his people, 2 *Chron.* 30. 19. *The good Lord be merciful to every one that prepareth his heart to seek the Lord, the lord God of his Fathers, though he be not cleansed after the purification of the sanctuary.* Upon this

this ground doth the prophet *Isaiah* comfort himselfe, and confess before the Lord both in his own name, and in the name of the whole Church *Isa.* 26. 8. *Oh Lord the desire of our soules is to thy Name, and to the remembrance of thee.* Oh what sweet scriptures are these, what full breasts of consolations do they hold forth to poor humbled soules, strucke downe under the sence of sinne, and fear of wrath, soules that walke in darkenesse and have no light, mourning under their infirmities and corruptions, they cannot love, they cannot fear, they cannot beleeve, they cannot pray as they ought, nor satisfy themselves in any duty. Alas which of us all can do so, which of us in that inquiry will not cry out with St. *Paul*, Rom. 7. *Wretched man that I am*, it is all the measure which in this life we can attain to, to know in part, to love in part, to be sanctified in part, our highest perfection is to acknowledge our imperfection but be of good cheere oh humbled soul, strengthen those trembleing hands & feeble knees, even in that weaknesse and imperfection there is comfort & ground of consolation, if thou do but prepare thy heart to seek the Lord God of thy fathers, the good Lord will be merciful to thee, if thou do but desire to fear his name, his ear will be attentive to thy prayer, if the desire of thy soul be to his name and to the remembrance of him, the Lord will accept thee, go in peace, he will accept from thee the will for the deed, and where thou canst not do what thou

should'st do, he will accept of what thou canst do and take it in good part. Oh how should this work upon ingenuous natures to bring them into a free and willing compliance with almighty God in all his gentle commands, who would not lay out himselfe to the uttermost in the free and ready service of so indulgent a Master, so fatherly a father? which is not willing to be displeased with us, and rather then he will be so, will passe by many weaknesses in us, and because we take notice of them in our selves, and are sensible of them, therefore he will pass by them, he will not see them, *he hath not beheld iniquity in Iacob*--- this is the first solution to this doubt.

The second is this, The Lord did not behold iniquity in *Iacob*, he did not see perversnesse in *Israell* because those mutinies, murmurings and other miscariges of the Israelites by *Moses* mentioned in sacred story were not the acts of the whole Congregation, but onely of some person or parties amonge them, and God is so farre from condemning the whole Body and Congregation of Israell for the miscarriages of some persons or parties among them, that he rather passes by them and pronounces the whole body innocent, *he hath not beheld iniquity in* Iacob-- he that for 50, for 40, for tenn righteous persons sakes would have spared a great & populus City, will not for so many wicked mens sakes condemne a whole City or Congregation of just persons; the Lord herein is more indulgent to us all, then we

we are to one another in this very case, for such is our severity (shall I call it so) or singula rity, spirituall pride, or want of charity, or of all these, that if in a whole Church, or Congregation of Worshippers, or Professors there be found some that walke disorderly, though those not many, though no way countenanc't, nor incouraged in such walking, but discountenanc't, rebuk't, admonished, mourned over by others, whose righteous soules (like *Lot's*) are greived & vext at their unlawfull doings, yet for their sakes weel condemne whole Congregations, unchurch them, seperate from them, rayle upon them as Synagogues of Satan, limbes of Anti-christ, and what not? but beloved from what spirit doth this proceed? is not this to condemne the generation of the just? and that which *Abraham* did so earnestly deprecate in his expostulation with God, interceding for *Sodome*, *Gen.* 18. 25. *Wilt thou slay the righteous with the wicked, that be farr from thee (O Lord) that the righteous should be as the wicked, shall not the judge of all the world do right?* so may I not speak to those severe censurers in the same language, will they condemne the righteous with the wicked, farr be that from them, in so doing they judge not aright, for he that justifyeth the wicked & he that condemneth the just even both these are abominable in the sight of God, it is more agreeable to Christian charity to be patient toward all men, *et quæ non possumus tollere tollerare*, (as the Father

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ſpeakes) to bear with thoſe things for a time which we cannot helpe, and by our peaceable & patient carriage toward them, and exemplary walking before them, to winn them into the obedience of faith & acknowledgement of the truth, and to melt them into a ſelfe conviction, a ſelfe-judging and condemning of themſelves for all their miſcarriages, what knoweſt thou O man whether thou being ſtrengthened mayeſt not convert thy brother, and ſo ſave his ſoul & hyde a multitude of ſins, for which his ſoul ſhall for ever after bleſſe thee; 'tis not the errors in a Church (ſo they be not fundamentall) nor the miſcarriges of ſome diſorderly walkers among them that doth unchurch them, but the pertinacious maintaining of ſuch errors the maintaining, approving & defending of ſuch diſorders and miſcarriages that doth condemne it.

The third caſe in which God doth not behold iniquity in *Jacob* is in reſpect of their juſtification by faith in Chriſt, the Lord looks upon *Jacob* as his Church, upon Iſrael as his people, and the Lord looks upon his Church & people as juſtified by faith in Chriſt the Mediatour, and ſo he beholds no iniquity in them, no tranſgreſſion upon them: and the reaſon is this, becauſe he hath beheld it upon Chriſt the Redeemer. *Iſa.* 53: 6. *The Lord hath laid upon him* (that is upon Chriſt the Redeemer) *the iniquities of us all. Surely he hath born our ſorrows; he was wounded for our tranſgreſſions. he was bruiſed for our iniquities, the chaſtiſe-*

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ment of our peace was laid upon him, *and with his stripes we are healed*, there this gracious & evangelicall truth is sixe times repeated that the Lord might assure our soules of it, and satisfy our consciences with it to our everlasting peace and comfort, for if the Lord hath laid all our inquities upon him, he hath taken them off from us and will never lay them upon us more, if he hath born our sorrowes we must not bear them too; if he were wounded for our transgressions we must not be wounded for them too, if the chastisements of our peace were laid upon him, it must not be laid upon us too, he is the lambe of God that takes away the sinnes of the world, *Ioh.* 1. he is the scapegoat upon whose head we laying our hands by faith, and confessing our sins by repentance he carries them into the wilderness into a land of forgetfulnesse never to be remembred against us more *Levit.* 16. 20. so then heres a ground of comfort and assured peace in that our sinnes are so transferd from us to Christ, that the Lord looking upon us doth not beholde iniquity in us, nor will ever charge it upon us, he hath already put it upon the account of Jesus Christ, and taken satisfaction to his justice out of that one all-sufficient sacrifice of his Sonne suffering upon the crosse for us, and there laying down his life and shedding his blood for the remission of our sinns and the ransome of soules, by which his justice is satisfied, his wrath pacified, the Law answered, our debt is paid, our bonds cantel'd,

 and

and all the hand-writings that were against us are nayled to his Crosse as St *Paul* most elegantly expresseth it: *Col*: 2. 14. Upon this ground doth St *Paul* make that brave challenge in his own name, & in the name of all the elect of God *Rom*. 8. 33. 34. 35, *quis accusabit, quis condemnabit, quis seperabit? Who shall lay any thing to the charge of Gods chosen, who shall condemne them, who shall seperate them from the love of God? seeing it is God that justifieth, it is Christ that dyed and is risen again, and sitteth at the right hand of God making intercession for us*: nay this is not all, the scripture giveth yet more grace, and teacheth us that we are not onely by grace freed from our sinns, and clearly acquitted from all our transgressions, but instead of them we are clothed with the pure and perfect holinesse of Christ, and in it presented unto the Father at the day of tryall, holy & unblameable, acceptable & amiable, without spot or wrinkle, for there is between Christ and the beleever a happy commutation our sinns are laid upon him and he hath satisfied for them, his righteousnesse is laid upon us & we are justified by it, he hath not onely cleared us of our sinns, but clothed us with his righteousnesse, he is not onely made sinn for us which knew no sinne, but we are made the righteousnesse of God in him, he hath not onely borne our sinns in his body upon the tree, but he is made unto us wisedome, righteousnesse, sanctification, and redemption. 1 *Cor*. 1. 30. He is the Lord our righteousnesse. *Isa*. So that in

in him we are all that we ſhould be, in him we have ſufferd all that we ſhould ſuffer, in him we have done all that we ſhould do, in him we are holy, in him we are righteous, in him we are innocent, even as holy, as righteous, as innocent as *Adam* was in his firſt creation before his fall, nay may I not ſay more (ſure I am there are that ſay it though I do not,) that we are as holy, as righteous, as innocent as Jeſus Chriſt was in his humanity, in whoſe righteouſneſſe it is that we ſhall appear before the Father: Dear Chriſtians, here is a ground of peace and of ſtrong conſolation to diſtreſſed conſciences, as long as you look for peace in your ſanctification you ſhall never find it, but looke for it in your juſtification and there you ſhall find it, as long as you look for it in your ſelves, and in your worth, and workes you ſhall never find it, but if you looke for it in Chriſt there you ſhall finde it, being juſtified by faith in the blood of Jeſus Chriſt you have peace with God, and in your own conſciences, *Rom* 5. 1. this I have been the more carefull to clear up to you knowing the precioufneſſe of this doctrine, it is the very marrow of the Goſpell, this is that for which St. *Paul* doth ſo magnify the Goſpell, *Rom.* 1. 16. I am not aſhamed of the Goſpell of Chriſt, why ſo? becauſe it is the power of God to ſalvation, how comes it to be ſo? becauſe therein is revealed that righteouſneſſe by which we are juſtified and ſaved, the righteouſneſſe of God, the righteouſneſſe

of Jesus Christ inhærent in him, but imputed to the be-
leever by grace, and received by faith, and so made his In
owne to all intents and purposes, and so becomes the
power of God, to salvation; this is that righteousnesse Fi
which St. *Paul* doth so much glory in *Phil* 3. 8. I *count all* 2.
things but losse & drosse that I *may winn Christ and be found in him*
not having mine owne righteousnesse which is of the Law, but the
which is through the faith of Christ, even the righteousnesse 3
which is of God by faith, this is that righteousnesse of which
Elihu speaks in *Iob*, which it is the very taske of an interpre-
ter, one of a thousand to declare unto man when his soul
draweth near unto the grave, and his life unto the de-
stroyers: upon which God declareth himself gracious unto
the beleever and delivers his soul from the pit having ac-
cepted of a ransome. *Iob*. 33. 22, 23, 24, And so I have
done with this passage in the text shewing how and why
God did not behold iniquity in his people, and beseech
almighty God that whosoever reads it may gather as much
comfort from it in the reading of it, as I did and do in
the preaching and penning of it.

The next branch of the text lies in these words *The Lord*
his God is with him: *Baalam* beholding the Arke of God in
the midst of the Campe so honourably guarded and atten-
ded, and the miraculous Cloud over it, with the Pillar of
fire, all testimonies of his presence, hence he concludes
as in the text,

The Lord his God is with him.

In which words there are 3 things which offer themselves to our observation.

First, Iacobs interest in God in that he calls him his God.

2. The honour, happiness, security, and protection in that presence of God amonge them intimated in those words *is with him.*

3. The unity of that great & nnmerous people among themselves, expreſt here under the name & notion of one person as *Iacob*, *Israell*, him, and his, all singulars, as if they were all but one man, *the Lord his God is with him*; something of them all and first of Iacob's interest in God intimated in this possessive pronoune *his* the Lord his God.

Gods people have an interest in God, they can call him their God, and he will owne it too, *I am the Lord thy God*, *Exod.* 19. and he is theirs not only by a common right as their Creator, nor only by his soveraignty by which he is God over all blessed for ever, but by a more peculiar right his people have an interest in him, he is their God after a more peculiar manner.

1. By covenant *Jer.* 33. 31. I will be your God, and and you shall be my people.

2. By choice and election, Gods people have chosen him to be their God, renouncing all false gods, and all other things in the world for taking up their

hearts, their love and affections, they have chosen him alone and made him their God & portion for ever.

3. By peculiar engagement in him they trust, in him they beleeve, in him they hope, upon him they depend; him they worship, serve, fear & obey, and wholy give up themselves to be at his disposing and so have in a peculiar manner engaged him and in all these respects as he is indeed, so he is not ashamed to be called their God.

Oh what sweet consolation does there flow from this relation to Gods people: is God their God then they have enough, they need no more, he is *Elshaddai* God all sufficient. *Gen.* 17. 1. and his grace shall at all times be sufficient for them. 2 *Cor.* 12. 9. their God will protect them, their God will provide for them, their God will take care of them, he will be a Sunne and a Sheild unto them, and no good thing will he withold from them that wait upon him, how blessed are the people which have the Lord for their God?

Turne in then and examine your own hearts and aske them if you may speak to God in the language of his own people, and call him your God? oh what a comfort will it be to you in the day of your distresse, in the day of your calamity, in then time of trouble, of greife, of sicknesse, of death whe all other comforts fail, yet you can turne to

god

God with hope & comfort, and call him your God, this was that which kept up Davids heart in the day of distress, and in which he comforts himselfe in the day of his heavinesse, repeating it over again and again, *Psal.* 42. 11 and 43. 5. *Why art thou cast down O my soul, and why art thou disquieted within me, still hope in God for I shall yet give him thanks for the light of his countenance, he is my God.* Yea this was that which upheld Christ himselfe when he was at the lowest, even under a state of desertion, *my God, my God why hast thou forsaken me?* though his greivous sufferings had clouded his comforts, and overspread his joyes with blacknesse of darknesse, yet faith breaks through the cloud, and raises his soul with hope and comfort in the Father, and pleads his interest in him, *my God, my God*, it is *vox fidei*, the voice of faith, *vox bonæ conscientiæ*, the voice of a good conscience, a wicked man cannot speak to God in this language, this pronoun Divinity (as *Luther* calls it) can such a man call God his God? canst thou which hast set God at defyance all thy dayes, and walkt contrary unto him, thou that hast despised his Lawes, cast all his Commandements behind thy backe, and trampled his honour under foot, and every way abused him, canst thou in the day of thy distresse turn thy selfe to God with any hope and confidence, and call him thy God? canst thou expect he should owne thee at such a time, will he not cast thee off with scorn and reproach as

 sometime

sometime he did his people in such a case, *goe to the Gods whome ye have chosen:* Oh dear Christians make God your friend, and keepe him so, keep your interest in him, you will have need of him, a time will come when it will be of more worth to you then all the world, that you can but challenge this interest in God as to call him your God, this if you would do, you must serve him, and fear him, and worship him, and call upon his Name, and walk humbly and obediently before him, this is the way to engage him, and to make him yours, so as *he will not be ashamed to be called your God.*

The next passage considerable in this branch of the Text, is *Iacobs* happinesse in the presence of God with him *The Lord his God is with him.* The presence of God with his Church and people is their joy and glory, their protection, their security, & greatest comfort, as in *the presence of his glory is the fulnesse of joy. Psal.* 16. so in the presence of his grace is the fulnesse of peace and comfort, look what the soul is to the body, or the Sunne to the world, such is the presence of God to his Church and people, the very life and light of them; and as the soul withdrawing it selfe from the body, and the sunne from the Hemisphere leaves the one in death, the other in darknesse, so Christ withdrawing himself from his people leaves them in death and darknesse, and a disconsolate condition, it is the presence of God that gives the glory, heaven were not

heaven

heaven if God were not there, and his presence makes it heaven where he comes; when the Lord would encourage *Moses* to go on with his people in this their great and difficult March, this is the argument by which he doth encourage him, *Exod*: 33. 14. My presence shall go with thee, and I will give thee rest; the Lord knew his presence with his people to be so necessary, that knowing that they being but flesh and blood (were not able to endure the brightnesse of his glory) he gave them visible signes and testimones of his presence in the Arke of God in the midst of them, and the miraculous Cloud and pillar of fire over it, and when upon displeasure he did remove these testimones of his presence though but a little distance out of the Campe, what lamentation was there through the whole Hoast for the want of it, *Exo*: 33. the people were said to be naked before the Lord, because their protection was gone, their covering was removed, they were exposed to all misery and danger of any enemy that now would fall upon them, to make a prey of them.

We have not those visible evidences of his presence among us, but we have other that are æquivalent to them, blessed be God, we have the Ordinances, and the presence of his spirit going along with them, and working by them to make them effectuall, the former of these is as the Ark amongst us, and the other as the pillar of fire, look

what those were to the Israelites, the glory of the Lord, and the glory of Israell, so are these to us, the glory of the Lord, and the glory of England, wherein she is more happy then any of the Nations under heaven, by these the Lord dwells among us, and walks in the midst of the golden Candlesticks; and as the wife of *Phinehas* being in travail, and hearing that the Arke of God was taken forgat the pains of her travail in comparison of the grief she took at the taking of the Ark, and in testimony of it cryed out *Ichabod*, where is the Glory, or the glory is gone, so if the Lord should remove these from us well may England cry out as in a dying condition *Ichabod*, where is the glory, or the glory is departed. Well beloved friends blessed be God the glory is not yet departed from among us, blessed be God we do yet stand, but tis a good caution that St *Paul* gives the Romans --*Not to be high-minded but to fear, and while we do stand to take heed least we fall*, though the Lord hath not quite taken away the glory, yet he hath sorely eclypsed it among us of late times, he hath made certain offers to be gone, yea he hath removed the glory out of the Campe and stood at a distance from us for a time, and God doth not use utterly to leave a Nation that is in Covenant with him at one remove, remember by what degrees he took his leave of *Jerusalem* his beloved City, of which he had said *here will I dwell for I have a delight in it*, you shall find it in the 9 & 10 chap: of *Ezekiell*; his

his first remove was from between the Cherubims to the threshold of the door of the house, *Ez:9.3.* a fair warning to let them know his intention to leave them if they did not speedily prevent it, but this not prevailing, the glory of the Lord removes from the threshold of the house and stood over the Cherubims, theres another remove, yet this not prevailing with them to meet the Lord and to stay him by their supplications and tears, he makes a third remove, and that a little farther off then before, to the door of the East-gate of the Lords House, *Ez* 10: 19: all this did not yet startle them, but they are as secure as before, *the time is not near say they, come let us build houses*, &c. *Ez:* 11: 3. then the Lord makes yet another and a farther remove then before, even into the midst of the Citty, that his very presence there so farre removed from its place might preach repentance to them, yet for all this this stupid people takes no warning, and therefore the Lord makes a fifth remove *Ez:* 11. 23. the glory of the Lord went up from the midst of the City & stood upon the Mount which was on the East-side of the Citty, which was called the Mount of Olives, that there it might be visibly seen of all, and all might know that he was even now taking his last leave of them if they came not in to prevent him, this was their last warning, for then at the next remove the glory went quite away from them *Ez:* 11: 2. 24. *the vision which I saw went up from me and I saw it*

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no more. Dearly beloved Christians what do you think was the Lords meaning in all these removes, every one further off then other: but to shew his mercy, his patience how unwilling he is to depart from a people that is in Covenant with him, how he lingers & delaies his going how he sings or mourns rather loath to depart, how often he lookes back upon them with a mournfull and compassionate eye *till there be no remedy* as himself speaks in this very case. 2 *Kings* 17. 2 *Chron:* 36.

Beloved Christians & Friends I could bring this home to England in a terrible application who have stood on so many warnings, so many threatnings, so many speaking and preaching dispensations of mercy and judgement we have done, by which the Lords voice hath so long and so loudly cryed unto the Land that we might see the rod and who hath appointed it: How often hath he taken us in Hand, and dealt with us by fair meeans, by foul means, by all means to bring us in? under what variety of dispensation of Justice and Mercy hath he exercised us of late years, emptying us (as Moab) from vessell to vessell how often hath he visited us with the pestilence (heretofore) one of his greivous Nationall scourges? and when he had laid that by as not prevailing by it, then he tooke up another of his scourges more greivous then it, the Sword and of all swords that which was the most terrible, the sword of a Civill Warr, and now that is by his mercifull

cifull goodneſſe ſheathed & put up: How doth he ſhake the third of his greivous rods at us, by this ſtrange Winter paſt and thoſe immoderate and unſeaſonable raines now in ſeed time threatning a Famine, which makes it evident that for all this his Wrath is not yet appeaſed toward us, but his hand is ſtretched out ſtill, oh how do I mourn in ſecret for the evills which I fear do yet hang over us? But this is a good day, and I am not willing to be a Meſſenger of evill tydings in it, and therefore ſhall paſſe to the next Obſervation offering it ſelfe out of this branch of the Text, and that is

The Unity of this numerous people among themſelves; and that I gather from thoſe ſingulars in the Text, *Iacob*, *Iſraell*, *him*, *his*, all ſingulars repreſenting the whole body of them as one man, one perſon, *him*, though they were a mighty numerous people conſiſting of ſixe hundred thouſand fighting men, beſides many other among them, which did more then double and treble the number, all of them by reaſon of their civill, their Eccleſiaſticall, and Military relations diſtinguiſhed and diſtributed into ſo many Tribes, Families, Squadrons, Diviſions, all ſubordinate one to another under one Head *Moſes*, who was a King in *Jeſurun*; yet they were not divided into factions and fractions in reſpect of their Civill relations, nor into Sects and Schiſmes in reſpect of their Military relations; but they carried all of them ſo orderly in their ſeverall re-

lations, all so obediently to the commands of their Superiors, every one so contentedly moving in his own Sphære, and acting his duty in his own place, that as Members of the same body, though some more honourable, some more dishonourable, yet they did so obediently carry, so respectively, so dutifully in their relations one to another, and all so subservient to the whole, that they are accounted here but as one person, one man, one *Iakob*, one *Israell* with whom the Lord God was: *The Lord his God is with him.*

Unity is the mother of peace, and peace of joy, comfort, security, and all happinesse, *Oh how good and pleasant thing it is for bretheen to dwell together in unity*; but division is the mother of confusion, ruine, destruction to whole Kingdomes, Churches, Families, all Societies where it falls. This was *Iakob's* happinesse, and *Israell's* praise he was a people that was undivided, a people that was at unity within themselves, of this the Royall Prophet takes notice *Psal*: *Jerusalem is a City that is at unity within itself*; and that it might be so & so continue, mark the next word, *thither the Tribes goe up to resort, to testify to the Lord, to give thankes to the God of* Iacob: that is in one word to Worship. There is no greater danger of disuniting a people then in matters of religion and Worship, for preventing of this God did strictly command that though they had Synagogues and Places of Worship nearer home, yet three

times

times in a year they ſhould all convene and appear before the Lord to Worſhippe in JERVSALEM, *Exodus* 23:17. and why ſo? but becauſe that was the *Metropolis*, that was the Cathedrall Church, and there was the true Worſhip of God preſerved, which in their Parochiall Synagogues might have been corrupted and loſt if they had not had a ſtandard at Jeruſalem to reſort to: therefore the Lord God in his Wiſedome, and to prevent Schiſme in the Church, did ſtraightly charge that three times in the year all the Tribes ſhould reſort to *Jeruſalem*, the *Metropolis*, to Worſhip, and there to teſtify to the Lord, what were they to teſtify? they were to teſtify their conſtancy in following, and in adhæring to the true Religion, and to teſtify their union and communion one with another, and their uniformity in the manner of their Worſhip according to the Rubrique of *Moſes*, and the Leviticall Litturgy of the Jewiſh Church that there might be no Schiſmes nor diviſions amongſt them, and when the Tribes of *Ephraim*, *Gad*, and the half Tribe of *Manaſſes* had built an Altar beyond Jordan which bore with it a ſhew of Schiſme, or breach in the Church, what an angry Embaſſage did the reſt of the Tribes ſend to them in the reproofe of it? and how careſull were they to clear themſelves ſo much as of the ſuſpition of ſuch a crime? you may read at large in the 22 of *Joſhuah*: and for their civill and Military relations, notwithſtanding the great diffe-

 rences

rences that were among them in respect of their subordi-
nations one to another in respect of Honour, Dignity,
Place, Services and Imploiments in which they were sub-
servient one to another, yet we do not find that the grea-
ter did despise the lesser, or the lesse envy the greater that
it did break out into a Civill Warr amongst them, which
had they done, they needed not the Armies of the Moa-
bites, the Amorites, the Edomites, nor any other Na-
tions to destroy them, their own Swords turned one
against another would have been the speediest executio-
ners of such a Massacre, & to have made them a prey to any
of their enemies that would have attempted upon them;
but this as it was *Israel's* praise, so it was his security too,
He was a people at unity among themselves.

And here as I have just cause to commend their unity,
so I have as just occasion offerd me to lament and bewail
the divisions, the rents, and the breaches that are amongst
our selves, every man lifting up his hand against his bro-
ther, and against his neighbour, Tribe against Tribe, Fa-
mily against Family, Church against Church, *Ephraim*
against *Manasses*, *Manasses* against *Ephraim*, and both
against *Judah*, each ready to tear and to eat the flesh of the
others Arme, till we had kindled so many fires in the Land
and made so many breaches, and turned the oppositions
upon so many hands, that had not God been more mer-
cifull to us then we were to one another in finding out a

way

way for the healing of those breaches, and the quenching of those fires by fetching home his banished, and by bringing backe his Sacred Majesty, in whose royall Right they are all united, composed, and swallowed up, nothing but a Sea of English blood could have quenched them. But blessed be the God of peace and truth, that by his happy return and restauration, those fires are quenched, those stormes are blown over, that Fountain of blood is stopt, and those swords which were drawn one against another are sheathed again, and that once more the happinesse of, *Israell* is England's happinesse too, in that *the joyfull shout of a King is among us.* And this brings in the third part of *Israell's* happinesse exprest in these words,

The joyfull shout of a King is amongst them:

A word full of Majesty, it strikes me with reverence in the very prouncing of it, methinks it sounds in mine eares like the entrance of the Arke into the Campe of the Hebrewes 1 *Sam:* 4 with shoutings and acclamations. A King is amongst them, not barely so, but the shout of a king is amongst them, nor so onely, but the joyfull shout of a King is amongst them.

It was the usuall manner amongst the Nations and is at this day upon the receipt of some great benefit reaching to Community, or upon some great Solemnities, or upon their great Festivalls, or upon their victories obtain'd in

battaile, to testify their joy by shoutings & acclamations, so at the feasts of Jubilie, so at the Olympick Games, &c. but especially at the Coronation of their Kings, so we read at the Coronation of king *Solomon*, 1 *Kings* 1: 40. *And* Zadoke *took an horne of oyl out of the Tabernacle & anointed* Solomon, *and they blew the Trumpet, and all the people said God save king* Solomon, *and all the people came up after him, & they piped with Pipes & rejoyced with great joy so that the earth rent with the sound of them.* so at the Coronation of *Saul*, 1 *Sam*: 10: 24. *And all the people shouted & said God save the King:* and if they did so cheerfully testify their joy at the Coronation of a *Saul*, how much more cause have we to testify our joy this day at the Coronation of our *Solomon*, our *Josiah*, our *Joash*, our *Jehoshaphat*, our *Charles* the second, and to rejoice that the sound of such a King is amongst us. Oh how pleasingly do the Heavens smile upon *England*, how cheerfully doth the Sunne this day shine upon *Westminster* Abbey, where it sees a Royall Prince set down in the Throne of his Father, a Crown of pure Gold set upon his Head, a golden Scepter put into his Hand, clothed with the Royall Robes of Majesty, all the Princes and the Nobles on his right Hand, and on his left, the great Officers of State all in their order and according to their places attending, with all the Emblems of Majesty and of Honour carried before him, the Canons from the Tower roaring and thundering, as if they

they would carry the newes to *France* and *Spain*, and tell the Nations round about what is this day done in *England*; the numerous Armies of Horse and Foot in their bravery, moving up and down in their Martiall array, with Colours flying, Drums beating, Trumpets sounding, and Vollies of shott ratling in the ayre, Bells ringing, the Engins and Fire-workes by Land and by Water emulating each other which shall bring most Honour to the Solemnity, the stately Pageants all along in the streets moving, and the many thousands of *England* with acclamations and shouts lifted up to Heaven testifying their joy till the very Eccho of them make the earth to ring again, *Vive le roy*, *Vive le roy*, God save the King even *Charles* the Second, God save the King. It is a day which the Lord hath made, and we wil rejoyce and be glad in it; a day (I say) which the Lord hath made, for it was not in the power of man to make it, it was not in the comprehension of man to devise which way it might be made, when some of his own Subjects ingratefully had driven him out (as another Jeptha) from his Fathers House, and Kingdome, and as much as in them lay *from the inheritance of the Lord*, when that Engine of Mischief (the Usurper) not contented therewith had contrived with his sworne Brother *Mazarine* to drive him out and to banish him even from the Land of his banishment, when he had kindled fires throughout all Christendome, and so engaged all neighbour Na-

tions in Warrs one with another, and cutt them out work at home, that none of them might be at leisure to appear for him in his restauration, when he with other his Adjutants at home and abroad had used all the means that Craft or Cost could devise to get him into their Hand with the resolution of the Rebells in the Gospell, *This is the Heir, come let us kill him and the Inheritance shall be ours* and we will share it amongst us, when he had made it pænall, yea mortall, no lesse then High-Treason for any of his Subjects that wisht him well to releive him with some small Gratuity when he and those about him wanted bread, when he was thus hunted as a Partridge upon the Mountains, every day and hour in danger of his precious life: then for the eye of Providence (which all this while seem'd to winke) to open it selfe and to looke down propitiously from heaven upon him, to raise him up as it were from the dead, to snatch him as a brand out of the fire to bring him back to the Land of his and his Fathers Inheritance, to turn the hearts of all *Judah* & *Jerusalem* towards him, to meet him, and to bring him in with Honour and safety, and this day to sett and to settle him upon the Throne, and in the Kingdomes of his Fathers with great State, Magnificence and Glory, say and say again, *This this is the Lords doing, and it is marvailous in our eyes*, This it is a day which the Lord hath made, and therefore we will rejoyce and be glad in it.

And now let all the enemies of our Soveraign Lord the King be for ever hereafter silent, and never open their mouths any more against him, with what confidence can any man hereafter open his mouth, or lift up his hand against that Sacred Person whom he sees the Lord hath all this while so miraculously preserved and delivered, and kept (as it were) in the hollow of his hand, from the malice and danger of all his desperate enemies, and in whose restauration his immediate Hand hath so eminently appeared, and his Arme been so visibly bared from Heaven) unlesse he will be found to fight against God himselfe: Doubtlesse that God that hath delivered him from the mouth of the Lyon, and the paw of the Bear, from the fight at Worcester, and the flight from thence much more dangerous then it, from the hands of the Pursuers behind, and the craft of the lyers in wait before, from the inquisitions and searches that were made after him, when he was in the Hollow-Tree, from that narrow escape from discovery when he entred into the little Barke, (for that service more honourable then that ship of *Jason* wherein he fetcht the golden Fleece from *Colchis*) and from the world of dangers every day renewed, created, plotted & contrived against him, will not now leave him nor forsake him, but by all these so miraculous deliverances and preservations doth declare to all the World that he hath taken him into his care, and undertaken the protection of him, that he

will keep him as the apple of his own eye, as the Signet upon his right hand, and that he doth reserve him, and intend him for some great and glorious worke which he will do by him, in the world, and for his Church in these our dayes.

One exhortation more shall close up all, and so conclude this part of this dayes solemnity; and that is to our selves, and to the whole Nation, that we do with a readinesse, chearfulnesse, and thankfulnesse, serve, and obey, and submit to the Government of so Noble, so just so Gracious, every way so incomparable a Prince, that we do not by our Mutinies, our Murmurings, our Divisions, our unsatisfiednes,& unthankfulnesse discourage him in his Government, he hath weight enough upon his shoulders, we need not by these meanes to add untoit but rather every one put forth a finger, a hand rather to helpe and to ease him, and to contribute to the supporting of it, by our prayers for him, our obedience to him, our thankfulnesse in the sence of his care of us, and love to us and our chearfull contributing to the publique Charges of the Kingdome wherein we are all concern'd, &c. If either the love and affection of a Prince to his people may engage them, or the perfection of a Prince may invite them, or merit, oblige them to duty, they all meet together in him in a most eminent manner. I should enter into a large field to evidence all these if I should endeavour to

to give you in ſome part of his Charracter, ſo patientin his ſufferings, ſo conſtant in his Religion, ſo temperate, ſo Grave, ſo prudent, ſo free from all thoſe vices which heat of youth might and doth uſually carry multitudes into, as is wonderfull, and in one of a thouſand ſcarce paralell'd, ſo much meekneſſe, with ſo much Majeſty, ſo much mercy with ſo much provocation never met together in one meer man, if his Royall Father were not he, witneſſe his gracious Acts of Oblivion and generall Pardon granted even to his moſt deſperate enemies, his ſtudious endeavours to compoſe all differences and diviſions which he finds amongſt us, to take off all animoſities of diſcontented men, to favour tender Conſciences, to ſatisfy all parties (if poſſible) and to reconcile them one to another, and all to himſelfe, that we may dwell together in unity & peace, and preſerue the unity of the Spirit in the bond of peace: how powerfull ſhould theſe things be to melt even hearts of ſteel or ſtone into a willing and ready compliance with ſo Noble a nature? and how will all theſe things riſe up in judgment againſt us another day, both in the Court of God, of Man, and of our own Conſciences, in caſe we ſhould hereafter offend againſt ſo great goodneſs: Oh if the primitive Chriſtians of former times, or any of the Nations in Chriſtendome at this day had ſuch a Prince, how happy would they think themſelves in him, with what Panagericks would they receive him as an

Angell of God, and as a blessing sent down immediatel from Heaven amongst them, as he in a sort was.

A Prince (as I may say) cutt out for Government train'd up to it (as *Moses* & *David* were) and that in th best of Schooles for that kind of learning, by his ne twenty years sufferings, in which time (what by his trava into forreign Countries, his visiting the Courts of gre Princes, his exact observation of the manner of th Government, his perspicatious insight into the secrets their Counsails,) he hath gained such experience a knowledge in the misteries of Government, in the intere of Nations, in the way of ballancing Kingdomes, and all other affairs of State, that even at these years he become an absolute States-Man the most accomplis Prince in *Europe*, and of his years the *Mirror* of the wo and the Object of the envy, and the admiration of neig bour Nations, of which there is scarce any of them b when they come to repair to his Court about publiq affairs he is able to treat with them or their Ambassadors their own language without an Interpreter, what honour is this unto this Kingdome and Nation, and wh a happinesse is it (if we could but see our own happines to live under the care and protection of such a Prince, a that the joyfull shout of such a King is among us? *Be cause the Lord loved his people therefore hath he given them a w King to go in and out before them*; saith the Queen of Sh

of *Solomon*, 1 *Kings* 10. 9. so I hope I may conclude upon the same ground, that because the Lord loved us therefore he hath given us such a King and Governour, that makes it his study (as David did) *Wisely to goe in and out before us*, *to lead us with a true and faithfull heart*, *and to guide us prudently with all his power*. Tell me oh you Murmurers and Mutiners that are yet unsatisfied, and indeed unsatisfiable, what is there that can be done, which he either hath not done, or is not willing to do, in order to peace and to your own satisfaction so farr as they are consistent: do you not, or may you not enjoy your own peace, if your selves be not the disturbers of it? have you not the priviledges of the best of his Subjects? are you disturb'd in your possessions, imprisoned, banished, sequestred, decimated as you have done by others? do you not enjoy your peace and your plunder too? are there any sufferers this day in the Land but the Royall party, engaged and undone in the Royall Cause, and to this day unrepair'd and unrestor'd? what, would you have him to please all parties at once, or is it possible? or doth God himselfe do so? And I pray what generall satisfaction did your late Governours & variety of governments (which for novelty's sake you would needs make tryall of) give to you, and to the Nation, when for 20 years together you were hammering & contriving of that which of all other should be most excellent, when for

twelve of those 20 you had all the power in your own hands without interruption, without opposition, to do what you would, and to make it as you would have it when in that twelve years you had seven times chang'd the Forme of it, and put it into so many severall Models (every one worse then other) till at last you had brought all into such confusion that even those that had been chief Actors in it, after they had sufficiently befoold themselves and worse, & made themselves ridiculous to all the world the Objects of the scoffe, and scorn of the Nations round about, after they had shed a Sea of Christian blood wasted many Millions of treasure, torne in peices a glorious Church & Kingdome, ruin'd so many thousand families of Nobility, Gentry, and all sorts of people throughout the Land,) thought it their greatest wisedome to sound a Retreat, to give it over, and to cry *Faces about just as you were.* And blessed be God that it is so, and blessed be all they that were instrumentall in bringing it about and blessed be the day of his happy return, and blessed be this day, the day of his Coronation, and that once more *The joyfull shout of a King is amongst us:* not the shout of long Parliament which forceing & frighting out from amongst them both the King, the Lords, and the most and best of their fellow-Members took upon them the power of them all, nor of a Protector, which protected wicked & cruell men in all their wrongs and robberies

plundering

plunderings, oppression, and cruelty exercised upon innocent and good men, and such as would have been quiet in the Land, nor the shout of a common wealth (falsely so called) which engrost all the wealth of the Commons into their own hands, nor of a few Keepers of the liberties of England, which kept them indeed, but not for them, but from them, nor of a company of Countie-Committies (of most unworthy men) subservient to the Usurper in the execution of his most cruell Orders and Commands to the greivous oppression of the poor Loyall Subjects, the very horns of that monstruous Beast by which he push't every way those that were the meekest of the earth; nor of a Sett of County Majors which made the cold Iron by their sides their Commission to cut asunder all Lawes, & do what they would do to the unresisting Subject, nor of a Rumpe-Parliament which took upon them the Name and Power of a whole Body, being but the meanest, the most inconsiderable, and the most Ignoble part of it, nor of a Committie of Safety the most unsafe of all the rest, but of a King, a Monarch, a wise, a just, a gracious, and a glorious King, *the joyfull shout of a King is amongst us.*

And now let the ωμηγα, the *Amen* of all be, our prayers to the Mighty God of heaven, the King of Kings, and Lord of Lords, by whom Kings Reign and Princes decree Counsail, that as he hath by his speciall Grace, hitherto

so miraculously preserved his Majesty, and kept him not
nely in the hollow tree, but in the hollow of his own
land, and now brought him back to his Kingdomes, and
restor'd him to us, and us to him, and this day set him
down in the Throne of his Father, in Honour, peace, and
safety to the unspeakable joy of all his people, that he
will there protect him, and keepe him as the Apple of his
eye, and as the Signet on his right hand, that he will grant
unto him a long life, with a prosperous reign, that he
will give him a wise heart, a couragious Mind, a valiant
Hand, that he may tread upon the necks of his enemies,
and make all his foes his foot-stoole, that he would blesse
him with a learned, a Zealous, and venerable Clergy, a
wise, and a faithfull Counsell, that he will find out and
provide for him a fit, and a comfortable Consort, and
that he will blesse him with a numerous and a gracious Off-
spring, that there may never want a man of that Race to
sway the Scepter of these Dominions while the Sunne and
Moon endure, unto which let all good people say Amen.
God save the King

FINIS.